1: Lorimer T-3 (1920-4; 1934-5) 1938 AV7 Burusho AV7

sufficiently severe. Happily winter is short, two or three months at most, and for the rest of the year day and night are spent mainly out of doors.

The social culture of the Burusho of Hunza is as high as their material culture is primitive. Three centuries of Islam—they are now Ismaili heretics, having been Shiahs until three or four generations ago—have not induced them to veil or despise their indomitable women, nor to abandon the wholesome tradition of exogamy between their different clans in favour of first-cousin marriage. They are freer from superstition and fanaticism than any people east or west of whom I have heard or read. Whatever be the esoteric teaching of the Ismailis of which Professor Ivanov might tell, it concerns the Hunza peasant as little as the homoousian controversy disturbs the mind of the British schoolboy. He goes his way in cheerful confidence that hard work, fair dealing, kindly affection and generosity must be as well pleasing to God the Merciful, the Compassionate, as ritual prayer or ceremonial fast, and his dreams are not broken by over-anxious fear of Hell or hope of Heaven.

The fastidiousness and personal cleanliness of the Hunza peasant are remarkable. Close packed amongst the crowd at festivals or sitting on the threshing floor amongst the workers, or entertained in their hospitable houses, we were never distressed by human exhalations or molested by parasites. The drinking water is guarded with scrupulous care from pollution by man or beast. Men and women, cooperate without embarrassment or restraint and no work is taboo for either sex, though for obvious reasons the heavier jobs of wall-building, irrigation and ploughing fall more naturally to the man, and the care of infants to the woman. But as soon as the father is allowed to handle his child, he will carry the baby proudly and tenderly out for its first airings, while boys and girls alike play with and watch over the toddlers.

Again and again, in face of the high morality and unquenchable spirit of the Hunzukuts, we were ashamed to think of what in our vaunted civilization 'man has made of man'.

2: Lorimer T-3 (1933-4; 1934-5) 1939 AV7 Burusho AV7

223 bonfires recklessly consuming grass-cuttings and leaves that would be worth gold in Nímo's home.

511 Burushaski is an amazingly rich language, but it has evolved no word for "litter-lout." Go where you will in lane or courtyard, over field or bare hillside, you will not see an eggshell or a fleck of wool or a nutshell lying about. Hunza must be, bar none, the cleanest and the tidiest spot on earth. If a child is lucky enough to be given a few apricot stones he will crack them on a rock, eat the kernels with gusto, and gather up the shells for mother's fire. Only in a couple of the narrow lanes of the deserted fort did we stumble on a cast-away rag or two. When a homespun cloak has served father for three years' hard work, it will descend to a son, or be handed on to an orphan relation; when it is torn and tattered past repair it is carefully plucked to pieces, washed, beaten, and re-spun to make a girl's cloak, for her work is less strenuous than the boy's, and the re-spun cloak is stout enough for her and quite as warm.

771 Whatever the theoretical tenets of the Maulai (Ismaili) dissenters may be—and of these Professor Ivanow can best speak—the simple Hunzukuts has evolved for himself quite the most practical and admirable modification of Islam that
562 I have ever seen or heard of. He does not veil his womenfolk nor banish them to separate quarters, but treats them as equal partners in field and home. His standard of morals is so high that when a young husband goes abroad, he trusts his young wife to the care of his father and brothers without misgiving.
582 We heard no case of such a trust being abused. He retains his
515 own custom of exogamic marriage between the clans and the normal first-cousin marriage of Islam (though recognized as religiously allowable and occasionally practised by the upper families) savours to the ordinary peasant of incest, and is in fact avoided, though not in principle taboo; he also, as we have noted, preserves his own fastidious and wholesome ideas about sanitation, and keeps his running water scrupulously
793 pure. No archbishops or bishops (whom he would term *pirs*), and no professional priests or *mullas* reside in his territories, for which no doubt he has to thank some tacit concordat between his wise ruler and His Highness the Agha Khan, the spiritual head of the Ismailis.

managed to peer into a few of the places and noticed that they weren't as spic and span as some people say they are. In fact, we were taken through one home on a tour. We visited their downstairs apartment and then climbed the ladder to visit the upstairs one. I will admit and am in complete agreement with the other writers, that the place was scrupulously clean, swept and neat.

But—and this is important, so follow me—I had stuck my head and eyes into that selfsame home the day before, probably unknown to my guide, and had seen the condition that this same house was in then. While it was not filthy, nor could I even say dirty, it certainly was not in the same immaculate condition that it was in now, since this time the people were advised that we were coming.

So let it be said and accepted that the Hunzans are much cleaner than the Nagirwals and are generally, by and large, a clean, wholesome people, both in body and in home.

I have long ago accepted the clear-cut situation that hygiene and cleanliness are strictly matters of habit, custom and necessity and these factors vary from country to country. For example, the standard of cleanliness in Switzerland is quite different to that of neighboring France. And in Italy, especially in the southern part, it bears no resemblance to that practiced in either France or Switzerland. Then in England the standard changes again and when you get to America, well, there again it is so different that one would believe it was a different world.

Undoubtedly, the people of Hunza in their hygienic habits are far above those of India or Pakistan. I am here referring to the mass level, of course. Then, too, the Hunzan habits were far better than those in Italy.

000 from it the organic method of land use.

262 From what I have seen, I have deduced the fact that the people of Hunza use less fat of any kind than most people found throughout the world. Some nations may lack animal fats, but make it up by fats found in [133] fish. The people of Hunza have very little animal fat and no fish, for there are few lakes in the area and the only fish that are found in the streams are those that were placed there, in an attempt to stock the Hunza and Gilgit Rivers and some of the nullahs.

They do get some fat from the butter that is made from the milk of the goats, sheep and a few cows and yaks. They also get a bit of fat from their walnuts and the kernels of the apricot seeds, neither of which can be considered to be high in fat content.

Lest you think that this lack of fat would have some effect on the people, let me stress that there are no more energetic people found in the world and they are continually active.

251 As soon as fall sets in and the harvest is completed, they carefully select and store and prepare their winter's larder. Then they divide and apportion all of their foods so they will last them throughout the winter.

262 An important addition to their winter diet is a gruel or a soup that they make from the various grains and this is eaten with their chapatties.

515 164 Dentifrices or toothpastes or powders of any kind are not used in Hunza. Yet the people have unusually fine teeth. False teeth, plates or dentures are unknown. So even at the expense of antagonizing the toothbrush and toothpaste people, it would appear that these implements and concoctions do not create good healthy teeth.

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000 I have debated within myself whether or not I should